

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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23 SAVED Through 'Sword' Literature In Feb.

200,000 COPIES "WHAT MUST I DO TO BE SAVED?" BOOKLET, ONE FOR EVERY HOME IN BUFFALO, NEW YORK, ORDERED FOR RICE-SHUFELT CAMPAIGN THERE APRIL 9-30.

By VIOLA WALDEN, Office Mgr.

The editor's mail has been very interesting the past month, with twenty-three people saved through the following booklets by Dr. John R. Rice and sermons in "The Sword of the Lord":

14 from "What Must I do to be Saved."

2 from "Religious but Lost."

2 from "Bible Facts About Heaven."

1 from "Bobbed Hair, Bossy Wives, Women Preachers."

2 from Dr. P. W. Philpott's message as printed in the Sword, "What Is a Soul Worth?"

1 from Rev. Bill Rice's sermon, "Excuses."

1 from Dr. Rice's sermon, "Behold the Man" as printed in the Sword of the Lord.

Dr. Rice and his associate and song leader, Rev. J. Stratton Shufelt, go to Buffalo, New York, in a city-wide revival campaign beginning Easter Sunday in the large Kleinhans Music Hall. Seward S. Wells, chairman of the General Committee, representing over one hundred churches, has written to us, ordering 200,000 copies of the pamphlet, "What Must I do to be Saved?" to be placed in every home in Buffalo the week before the campaign begins.

Along with the letters from people saved come many happy words, jubilant with a new found love. Because of our limited space, we cannot quote every good letter, but try to pick out some of the best to print.

"I Have Been in Jail 16 Months... I Killed my Brother-in-Law"

The following letter was received in December. We laid it aside, intending to use it but it was overlooked until now. It was hard to make the letter out, and we have had to leave a blank space for a word which we could not read. You will notice that this man says that he learned how to read in his bunk.

December 2, 1943

"Dear Mr. Rice:

"I have just read the sermon, WHAT SHALL I DO THEN WITH JESUS?"

"I am a poor writer and can't spell good but I hope you can make this out. I had a sheet tied in the bars across the ... and read the book by the name of Skeletons. When I came in and read the book it was the first of this week and I love the way you explain the Word of God. It is real. I was reading and I got down on my knees and gave my heart to God and cried for the sins I have done.

"Brother Rice, I have been in jail near sixteen months. I was out on bond two weeks and they got me back and tried me and gave me life in prison for my crimes.

"I have given my heart, soul and body to my Saviour in Heaven to do what He wants me to do. I kill-

ed my brother-in-law. I hope God will let me work for Him. I will do it without fail. I have got no learning. I learnt how to read on my bunk. I have read the Bible much in my life. I didn't think I could read but God has helped me this far and I have taken Him now. This book I have is a borrowed book. I read the Bible but I can't understand it for I have got no understanding. I am praying for help. I will get it soon, I hope. Send me a book or two if you have them so it will give me a lift in my soul. I want you to send them to my home. I am in jail thirty-three miles from home. My wife will bring them to me. I hope to get out before long. I hope God will plead my case for me. I am a poor man and my soul is lost, but I hope God will help me. I am going to try until my breath is gone.

"Brother Rice, I have got a mark on me (from my birth, my mother says,) of tobacco. I can't quit it without wanting it worse than I

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By the Editor

Below is a list of some of the great Christian books we are trying to get into Sunday School libraries, ministers' libraries and in the homes, to circulate among the people.

We want to give you as many of these books as possible. Set a good goal as to how many subscriptions you will try to get. We will send you each week for three weeks a bundle of copies of *The Sword of the Lord* which you promise to give out to your friends, or to the members of your church. We will also send you a nice circular about *The Sword of the Lord*, showing pictures of some of the leading contributors (including some of America's greatest preachers and soul

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The Mystery of God Revealed In Christ

By REV. H. A. IRONSIDE, D.D.,

Pastor, Moody Memorial Church, Chicago, Illinois

(Preached on program of Christian Businessmen's Committee of Chicago and broadcast over Station WJJD, December 22, 1943).

I want to read the sixteenth verse of the third chapter of I Timothy. We all know John 3:16, but I wonder if we all know I Timothy 3:16. "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

The Mystery: Only Known if Revealed

Twice in this chapter we have that word *mystery*. In verse 9 when Paul is speaking of the selection of deacons to serve the church, he says they must be men who hold the mystery of the faith in a pure conscience. Here in verse 16 he speaks of the mystery of godliness.

A New Testament mystery is not something hard to understand. We sometimes use the word *mys-*

tery in that way. We say even of radio, "It is so mysterious." We cannot understand how our voices go out over the ether waves. We say of electricity that it is such a mysterious force, it is so hard to understand. There are circumstances of life that seem very



DR. H. A. IRONSIDE

strange. We exclaim, "How mysterious it all is!" We mean these things are difficult to comprehend or hard to explain.

But the word that is used so much in the New Testament for mystery, of which our English word is just a transliteration, is the Greek word *mysterion*, which does not necessarily mean something hard to understand; but it means something that nobody would understand if it had not been revealed. It has to do with truth previously hidden, now made known.

The Lord Jesus declared, "I will utter things which have been kept secret from the foundation of the world." And to His disciples He said, "Unto you it is given to know the mystery of the kingdom of God." And then as you run on through the epistles and into the book of Revelation, you read of one mystery after another. The great truths of the present age: the mystery of the church, mystery of Christ who is the head of the body, the mystery of the rapture — that glorious event that might take place even today if

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THE SUPREME IMPORTANCE OF THE RESURRECTION

By REV. R. L. MOYER, D. D. Pastor First Baptist Church Dean Northwestern Bible School and Seminary Minneapolis, Minnesota

"13. But if there be no resurrection of the dead, then is Christ not risen: 14. And if Christ be not risen, then is our preaching vain, and your faith is also vain. 15. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. 16. For if the dead rise not, then is not Christ raised: 17. And if Christ be not raised, your faith is vain; ye are yet in your sins. 18. Then they also which are fallen asleep in Christ are perished. 19. If in this life only we have hope in Christ, we are of all men most miserable."

—I Corinthians 15:13-19.

The resurrection of the dead is the chief truth of the Christian faith. It is a truth that is startling when men first hear it, but it is a truth which lies at the very foundation of the gospel. He who takes away the resurrection takes away the gospel, and leaves us no gospel, or, at best, only a false gospel. He who takes away the resurrection takes away the Bible, and leaves us but a mere book. He who takes away the resurrection mingles our future with Egyptian darkness. To take away the resurrection is to leave man with no pre-eminence above the beast. To have blotted out Paul's hope in the resurrection would have blotted out his hope in Christ. He makes our salvation to rest on the fact of the resurrection. The man, therefore, who does not believe in the resurrection is not a Christian. Other doctrines are important; this is essential.

And yet, notwithstanding the fact that we have no hope except in the resurrection, there were some in Paul's day who denied it, and so attempted to sap the very foundations of the Christian's hope.



DR. ROBERT L. MOYER

And these were men who professed to be Christians! And even today we have the same strange inconsistency—men who pretend to believe the New Testament, and yet who deny the resurrection. The Sadducee is still in our midst.

In the section of First Corinthians which we have chosen for exposition (chapter 15:12-19), Paul shows what the results would be if there be no resurrection of the dead.

"If there be no resurrection of the dead, then is Christ not risen" (13). This is most forcibly put. If men deny the possibility of the resurrection, the instance of the resurrection of Christ has not occurred. That means that the Gospel has come to an end. A dead Christ is, indeed, a disappointing Christ. Everything hinges upon the resurrection of the Lord. Without the resurrection of Christ, away goes your doctrine of the incarnation; for surely, surely, God cannot be hidden of death. Without the resurrection of Christ, away goes the doctrine of the substitutionary and vicarious sacrifice of Christ, and we are left under the penalty of sins. The Savior's resurrection is the proof of sins put away by His sacrifice. Salvation means to believe in the death and resurrection of the Son of God. The Gospel by which we are saved is declared in verses 1-4 of this fifteenth chapter. That Gospel declares that "Christ died." The anointed One of God died, and died not as other men, for His own sin, but for our sins. It was not the cross of wood that killed Christ; it was the cross of wills—your will, my will, up

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The Mystery of God Revealed In Christ

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our Lord Jesus would descend from Heaven and give that awakening shout that would cause the dead in Christ to rise and the living to be changed, when we would all be caught away to meet Him in the air —, and the mystery of Israel's rejection pictured like the tearing out of the olive tree of the good branches and then the grafting in of wild branches representing the Gentiles, telling of God's special work of grace — it is all a mystery.

And here we have the mystery of the faith, even as Paul elsewhere speaks of the mystery of the gospel; for the faith here is not the faith by which we believe but it is that which we do believe, the mystery of the faith is the faith once for all delivered to the saints. Who would ever have dreamed of it? Who would ever have imagined this faith? Who would ever have supposed that the gospel would be of the character it is if God Himself had not declared it? How different are all human religions! Everywhere men are trying to do something in order to propitiate God, in order to obtain His favor. But it is in the mystery of the gospel alone that we have the truth made known that everything has been done and that God is now seeking sinners and offering salvation, full, free, and eternal to every one who will put his trust in the Lord Jesus Christ.

"God Manifested in the Flesh"

And so this term "the mystery of godliness," is the sacred secret connected with the incarnation of our Lord Jesus Christ. It is something utterly beyond man. I have heard it said by those who are called liberals in theology that the doctrine of the virgin birth is not peculiarly a Christian doctrine, that there are a great many different heathen religions that had something similar; that told of a saviour virgin-born. Well, I think I have had opportunity of examining these heathen systems through the different books that have been written on them as fully as most men, but I have never found in any of them anything that compares with the wonderful story of the virgin birth as set forth in our Bible.

What is the story of the virgin birth? A pure virgin to whom it was revealed that by the direct act of the power of the Spirit of God she would become the mother of a Son absolutely without a human father. There is nothing like that in all the myths and legends of the heathen religions. In these pagan religions you do read very frequently of some god coming down to earth and taking human form and falling in love with some young woman and seducing them and in that way becoming the father of children. But that abomination is the very opposite of what we have here in the Bible.

The story of the virgin birth is the purest, the most wonderful story that you get anywhere in the world. The mystery of the incarnation! What does it really involve? That God was manifest in flesh. It was God the Son Who chose in grace to come into this world as the virgin's Son, linking His deity with our humanity apart from sin, thus revealing God. God manifest in flesh.

Have you ever said to yourself, "My, I wish I understood God better. I wish I knew God. I wish I knew how He looks at things, how He feels about things?" Well, all you need to do is to get to know Christ better as revealed in the Bible. Read the four gospels, and then read the fuller revelation of the epistles. And as you read them and see the unfolding concerning the life of our blessed Lord Jesus

Christ both here on earth in humiliation and as He is now in glory at the Father's right hand, you may be conscious of the fact that in Him you see God, God as He really is, God revealed in Christ.

We are told in the first chapter of the gospel of John, verse 18, "No man hath seen God at any time; the only begotten Son, subsisting in the bosom of the Father, he hath declared him." That is a good translation there, "He hath declared him." In other words, God is exactly like Jesus, for Jesus is God manifest in flesh. That is the mystery of the incarnation. That is the great truth that is everywhere celebrated at every Christmas season and yet is lost sight of by a great many people.

Without controversy great is the mystery of godliness. God was manifest in flesh. He has made Himself known to us by coming into the world as a man. My good friend, A. H. Stewart, whom many of you have often heard, likes to dwell on the fact that when God did come down to earth, He came as a little babe. And that is so suggestive, because nobody is afraid of a baby. Everybody loves a baby. A baby is so utterly harmless, and so unable to do anybody any wrong. And yet that is the way God came into the world. He came down into this scene as a little babe and all the world celebrates His coming in that way where the story has gone out. It was God Himself coming just as close to mankind as He possibly could.

Christ "Justified in the Spirit"

Yet, after all, it was not His incarnation that saves sinners. He became a man in order that He might die on the cross for our redemption. Notice the order here. "God was manifest in the flesh, justified in the Spirit." That is, declared righteous. The word *justify* means to declare righteous. A man goes into court charged with a certain crime; but after all the evidence is in, the jury brings in the verdict, "Not guilty." The man is justified. He is declared to be righteous. The charge is not sustained. So our Lord Jesus Christ is justified in the Spirit. When was that? Well, I think it refers to two events. He was justified in the Spirit when He came forth from His baptism in the Jordan and the heavens were opened above Him and the voice of the Father was heard saying, "This is my beloved Son in whom I have found all my delight," and the Holy Spirit in visible form like a dove was abiding on him. God was declaring this One who was thus devoting Himself to death in His baptism, as absolutely righteous, there was nothing against Him, there was no charge against Him at all. Then at last when He went to the cross and all our sins were laid upon Him and He died bearing the judgment due to us, God raised Him from the dead by the power of the eternal Spirit, thus justifying Him, declaring Him the absolutely righteous One. He was delivered up for our offenses. He was raised again for our justification. "Justified in the Spirit."

"Seen of Angels"

And then, "seen of angels." Is that not a wonderful thing? Did you ever think of this? Maybe you will not follow me in this, but I believe that angels had never seen God until Jesus Christ was born in Bethlehem. "Well," you say, "I am not sure about that." But, just stop and think a moment. What is Jesus said to be? The image of the invisible God. God cannot be seen by created eye. That is what the Word says. "No man hath seen God at any time." Deity cannot be seen by created eyes. Created eyes can behold His glory, just as yoh and I can look upon the glory of the sun at noon-day if our eyes are strong enough, but we cannot see the sun that is behind that glory. We cannot see the sun that is sending forth those rays of light. It is hidden by the glory.

Plato said years ago, "The radiant light is the shadow of God." That was a wonderful statement for a pagan to make. But David goes farther. David says, "Thou clothest thyself with light as with a garment," and he is speaking of God. Behind all the glory is God Himself. Angels created by God saw the glory, but they had never seen God Himself until Jesus Christ

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was born in Bethlehem. Then He was seen of angels. They hung over that crib and they said, "Here is our God. Here is our creator." That little babe in Bethlehem's manger was upholding all things by the word of His power, although He seemed so utterly helpless lying there. But it was God as man that was the glory of Christ.

And then as He went on through life how angels delighted to hover over Him, and to note His footsteps. When He was out there in the wilderness forty days tempted of the Devil and when at the last the temptation was past, angels came and ministered unto Him. How glad they were to serve their God!

And in the garden of sorrow He bowed beneath the olive tree and His holy soul shrank from the awfulness of being made sin for us on the tree. There He cried, "My father, if it be possible, let this cup pass from me, nevertheless not as I will, but as Thou wilt; and behold an angel came and strengthened Him.

He was seen of angels when He came forth in triumph from the tomb. Angels were there to witness that glad and glorious event.

"Preached Unto the Gentiles"

And now He is "preached unto the Gentiles," and we have the privilege of preaching Christ to all men everywhere, telling you that He had died for your sins and that if you will put your trust in Him, you may be justified in all things. And oh, think of the triumph of the gospel down through the centuries! Think of the untold myriads who have put their trust in Christ and have been saved and have now gone home to glory.

"Millions have reached that blissful goal, Their trials and their labors are over, And yet there is room for millions more."

Will you come? We preach Christ crucified. Have you trusted Him?

The other two items I cannot say much about because my time is gone. "Believed on in the world." Millions have believed and have been saved. Then "received up into glory." Just after commissioning His apostles to go out and preach His gospel, He was taken up to the Father's right hand. Now God is a God of mercy, and He is calling upon all men everywhere to repent. Have you done this?

Have you bowed before Him, confessing your sins, and told Him you would take Him as your Saviour? If you never did it before, will you do it now?

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THE SWORD OF THE LORD

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The Supreme Importance of the Resurrection

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against the will of God. Christ died "for our sins." And He died "according to the Scriptures," that is the Old Testament Scriptures. It was no sudden act of God to remedy an unexpected upset of His plans. That death had been foretold immediately upon the entrance of sin into the world. The Serpent was to bruise the Deliverer's heel. Every sacrifice from Abel down represented the death of a Substitute as the hope of the sons of men. The fact of that death was emphasized by the burial of Christ. He "was buried." The Savior might have risen from the dead without burial, but proof of His death was strengthened by that burial. He participated in the ordinary lot of men in death. It was only after a considerable interval in the tomb that He was raised from the dead. Athanasius suggested some reasons for the interval of time: "Not on the same day, lest the real death should be denied; not on the second day, lest His incorruption should not be clearly manifested; not later than the third day, lest the identity of His body should be questioned, His disciples be kept too long in suspense, the witnesses of His death be dispersed and the events forgotten." The resurrection, also, was "according to the Scriptures." That resurrection was foretold in the Old Testament Scriptures: Psalm 2 and 16. It was that resurrection which vindicated the claims of the Lord, and demonstrated that He was the Son of God. That resurrection was the seal of the Father's approval and acceptance. We repeat that the proof of sins put away by His sacrifice is His resurrection.

"And if Christ be not risen, then is our preaching vain" (14). What we are preaching is just an idle story. There is no reality to it. How can our preaching be anything but utterly "vain" if the central testimony is false? Preaching without the resurrection is "vain", literally, "empty". There is nothing in it. Dr. Leon Tucker illustrates this from his own experience:

"Mr. Moody sent me to preach in a tent on North Avenue and Milwaukee. He had several tent meetings under his direction at that time. One night he came into my tent. I was preaching on the text, 'When they were come unto a place called Golgotha . . . they crucified Him.' I said, 'Now friends, I laid Him on the cross tonight—tomorrow night I will tell you what happened afterwards.'"

"The next day I went to a workers' conference, and Mr. Moody saw me. He said, 'You are Tucker. You are in tent so and so. Don't go back any more; I don't need your kind of preaching.'"

"What have I done? I preached Christ and Him crucified!"

"I know you did," he exclaimed, "but you left Him on the cross last night and thought you would tell them the next night what happened afterwards. Don't you know a dead Christ on a cross never saved anybody? How do you know they will come back again? Don't ever preach on that text again without saying, 'God raised Him from the dead.'"

"And your faith is also vain" (14).

You certainly have a vain, empty faith if you believe in a dead man. His death might demonstrate that He was a true man, but how can the truest man save you, from his tomb? The death that proved Him nothing more than a man would prove Him no Savior. If He were man only, His accusers were right, and He was a blasphemer, worthy of death under the holy law of our holy God. If He died for His own sins, He certainly could not die for ours. Yes, Paul is right: if Christ be not risen, the Gospel is a fable and we are reposing our faith in a fallacy. Our faith is as empty as the preaching we heard. There is nothing in it.

"Yea, and we are found false"

witnesses of God; because we have testified of God that He raised up Christ: Whom He raised not up, if so be that the dead rise not" (15).

If Christ be not risen from the dead, preaching is not only useless, it is falsehood. If Christ be not risen from the dead, the apostles were not merely talkers, they were positive liars.

The question is, at whose instigation was this false testimony borne? Did God send forth the apostles specially accredited by Him to proclaim a lie? If this is sin for man under Moses' law, of what character is our Lord? He is certainly not worthy of our confidence and trust. Here is the solemnity of all false doctrine. It misrepresents God.

Or did the apostles deliberately go of their own volition, to proclaim a lie? This would put them into the class lying prophets of the old dispensation upon whom the judgment of God was fulfilled. False witness in connection with man is bad, but how much worse this misrepresentation against God upon the chiefest of all questions—the salvation of men. The false witness was to be severely dealt with by Moses' law, but consider the character of the apostles. Were they dishonest men? Were they tricksters, serving worldly interests for their own gain? Did they seek to please their audiences? Did they adapt their story to win the world's favor? Did they preach the resurrection in order to obtain greatness and wealth? We know that this was not true. They gained by their testimony only contempt and hatred; scourging and imprisonments—yes, even martyrdom for each one. We affirm that they declared the resurrection of Christ because they sincerely and wholeheartedly believed it. They had seen the risen Christ. They were not weak-headed enthusiasts, preaching an imaginary resurrection. They were not brain-sick men.

We affirm that the witnesses to the resurrection of Christ were honest men and intelligent men. Was Peter a knave? Was Paul a rascal? Was John a deceiver? We have their writings, and to read them is an instant refutation to the charge of dishonesty. We believe that there is not a man in the world today with the master mind of Paul. His testimony to the resurrection is honest and unshakable.

If these apostles were false witnesses, whose testimony is reliable, and what is going to happen to our New Testament? Out go the Pauline Epistles; out go the Gospels; out go the writings of John—Gospels, Epistles, and the Revelation; out goes the Book of the Acts; in fact, out go all of the books. For if Christ be not risen, they are all false and the New Testament is nothing but a lie—a miraculous lie indeed, but only a lie.

"For if the dead rise not, then is not Christ raised" (16).

This is manifestly true. The Apostles affirmed, however, that Christ was raised. They testified that He was put to death. Certainly a man of plain common sense ought to know when a man is dead. They testified that they saw the same One alive, after His burial. Certainly a man of plain common sense ought to be able to tell whether another man is alive or not, especially after he had seen that one, and heard him, and handled him. And they have a right to be emphatic: "Now is Christ risen from the dead." How is death known? By the state of the body. How is life known? By the state of the body. How is resurrection known? Only by the body becoming alive again. What is death? It is the opposite of life. Life is the result of the union of the spiritual with the physical. Death is the undoing of the bond of union. The dead are those whose parts are severed. Resurrection is the reunion of the sundered spirit (plus soul) and the body. Life at first consists of union; resurrection means reunion. Elijah brought back into the lifeless body the soul of the son of the widow of Shunem; our Lord brought back into the lifeless body the spirit of the daughter of Jairus. So the prophetic Psalm (16) declares concerning Christ, "Thou wilt not leave My soul in Sheol, neither wilt Thou suffer

23 Saved Through 'Sword' Literature In Feb.

(Continued from page one)

did when I first quit. I have prayed to God to take it if He wants me to leave it off. What is your good word for me to do?"

From Mr. E. . . . B. . . . Mize, Miss.

Dr. Rice sent this man more literature, and wrote to him. We trust our readers will pray that this seeking soul may fully understand the way of salvation.

Another Letter From Same Person Written February 13

"Dear Mr. Rice:

"It gives me great joy to be able to write you on this Lord's day and to thank you for the help you have been to me. I am very happy today for I have just got home from Sunday School. The church is just a few steps from my door so I can go regular and I am going to live for the Lord the rest of my life.

"The paper, *The Sword of the Lord* is wonderful. I'm sending 25c for subscription for three months. Would like very much to subscribe for a full year but not being able right now.

"I know the Lord can do all things if we trust Him and take Him as our Saviour. He has for me. I got to come home the 23rd of December.

"I also received the books you sent me. They gave me great light and helped me to look more to Christ. Will you continue to pray for me and my loved ones too that we keep from sin and pray to more for Christ, that we will have full assurance of Him.

"I felt that I should write you, thanking you for the help you have been to me and praising God always.

Your brother in Christ,

(Signed) E. . . . B. . . . Mize, Miss.

" . . . The Holy Spirit Led Me to My Locker And I Got One of Your Books . . ." Writes a Man in Service

"I just have to write you tonight and tell of my experience just a few minutes ago.

"I was terribly distressed tonight as I have been several times in the past. I always thought I believed in Christ, but had no assurance. Tonight when I did not know which way to turn, and would have just as soon been dead, the Holy Spirit led me to my locker, and I got one of your books, *What Must I do to be Saved* and started to read. Well, I got to the place where it says that when we are really in earnest, and want God to save us, He will. Then I also read the part about long prayers not doing any good unless there was faith, and I recalled how I've been begging God to forgive me and praying long. Tonight, I simply believed Him and now depend completely on Jesus for my salvation, thanks to your book. God bless you!"

(Signed) D. . . . L. H. . . . (Somewhere in the central Pacific with the air staff).

How did it come that this RM 3/C had this booklet? We suppose it was sent to him by a friend or a loving mother or father, anxious that he turn to Christ in this danger zone. Another one has found salvation and assurance through its message! Hoy would you like to have such an encouraging letter from your boy who has gotten hold of one of these tracts and found the Lord? Have you done your part to get a copy to him?

Christian Sailor, Son of Well Known Chicago Pastor, Finds "Several of Your Tracts In This Cold, Almost Pagan Country."

"Dear Bro. Rice:

"I thought I would take this opportunity to tell you that your tract, *What Must I do to be Saved* is a great blessing to me. I am a Christian—not a 'Christian soldier' but a 'Christian sailor.' My father is pastor at the Christian and Missionary Alliance in Chicago. I have been raised and educated in Christian surroundings and the navy is a lot different than home life ever was. But I thank God that I know of the salvation your most excellent tract speaks of.

"I cannot tell you where I am (right now I am in the U. S.), but I have just returned from a place (this, I cannot tell you, either)

outside of the states. I found several of your tracts in this cold, almost pagan country that I just returned from. Evidently some one interested in the boys' souls had circulated them. This was my first contact with it. I can only tell you I think it is truly grand. It seems to say so much that I, a sailor, can't think of right at the moment I am trying to testify.

"I'm sincerely humble in the face of the God-inspired truth and power that you have put in that little booklet.

"I fly a dive bomber. I've seen men die—many of them. I've heard them scream a second before they die. I can only say that I'm looking to God for my strength, and He has never failed me. I've been through lots of danger—danger where it looked like it was my time to go, but the Lord has always pulled me through.

"It is because I covet salvation for my buddies that I ask for these books. They all need God. I think this book might help some of them to find Him. I am testifying continually and I think some of your tracts would be a big help to me. I have to see these boys saved! Please send me about one dozen copies."

(Signed) Aiden W. Tozer, Jr.
c/o Fleet P. O.
San Francisco, Calif.

We were so glad to have this word from this Christian sailor. You may be sure we have sent him the tracts which he asked for. What a great and tremendous opportunity he has as a Christian to give the Word to those men who face death with him, perhaps unsaved!

Dr. Rice Gives Tract in Meeting—Two Saved!

Dr. Rice gave me the following account of two souls saved in Evansville, Indiana:

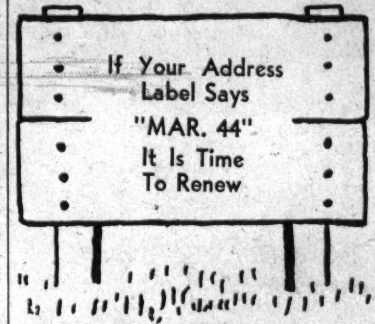
"Thursday night, February 17, at (Continued on page four)

THE LIGHTED LANTERN

Radio program is heard over WMT, 600 on your dial, beginning Feb. 29 at 9:00 P. M. Tune in and write in.
P. S. Bornhoeft, Radio Pastor
Eldred Gerhold, Blind Soloist

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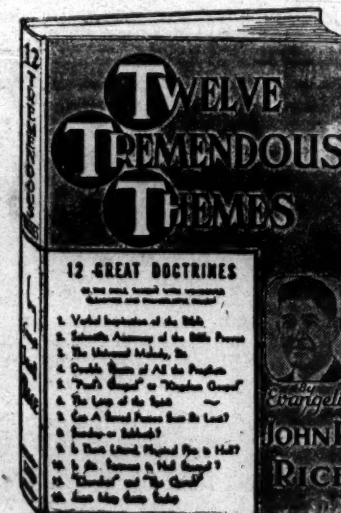


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Twelve Tremendous Themes

By Editor John R. Rice

Can You

answer from Scripture to your own satisfaction the teachings of those who believe in salvation by works, of those who claim to live above sin, of those who deny the existence of sin, of modernists who deny the verbal or word-for-word inspiration of the Bible and its scientific

accuracy, of ultra-dispensationalists who claim that much of the Bible is not for us, of Seventh Day Adventists, of those who reject the doctrine of eternal punishment in the fires of Hell for the unrepentant? There is much said about "The True Church" or "The Invisible Church" and about local congregations of Christians. Do you know the Bible teaching about each of them?

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"This book is real bread and meat for the strengthening of Christians, real milk for nourishing the Christian, honey for sweetening the Christian, fire for warming the Christian. Those who read it and lay hold of its truths will know that it is stimulation for the sluggish, stirring for the complacent, anchorage for the unstable, courage for the timid, insistence for the undecided.

"This book honors God, honors the Christ who is God, honors the Holy Spirit, honors the church, honors the Gospel, warns the wicked, invites the sinner to accept Christ—and comforts all who believe the Bible to be the inspired, infallible, inerrant Word of God."

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WHAT LIES AHEAD?

LD J. SMITH, Litt. D.
book - 190 pages - Cloth \$1.50
people's Church, 100 Bloor St. Toronto, Canada

(Continued on page four)

23 Saved Through 'Sword' Literature In Feb.

(Continued from page three)

Evansville Rescue Mission a woman held her hand for prayer. After services I talked with her. She said, 'No, my husband is not saved and I am not going to be saved unless he is.' I gave her my booklet, *What Must I do to be Saved?* She went home and read the booklet that night. The next night she was back at the meeting. When I gave the invitation, I asked all who were Christians to stand. She raised her hand high and said, 'I was just saved last night.' Then she came forward and publicly told the people that that booklet made it so clear and so easy for people to be saved if they wanted to. She said, 'Now I am going to get my husband saved.' On Sunday night he came forward to trust the Lord. They said they would start family worship on Monday morning."

We are striving to do our part to reach all we can with the gospel message. We believe this booklet, *What Must I do to be Saved?* is the best on the plan of salvation

THE SUNDAY SCHOOL TIMES SAYS—

"Conscience-arousing Messages On Sin, Death, Hell, and the Judgment and Also the Father's Extended Mercy"

In the February 19th issue of the *Sunday School Times* appeared the following review of the book of revival sermons by the editor of *The Sword Of The Lord*.

"When *Skeletons Come Out of the Closets!* By John R. Rice, D. D. (Sword Of The Lord Publishers, Wheaton, Ill., \$1.) A certain church in England has engraved over one of its doors an exhortation to preach the Gospel 'as a dying man to dying men.' Dr. Rice is a preacher of this sort, and never more so than in these personal appeals. From the first, which as the title implies, has to do with skeletons in the closet, to the eleventh on 'The Bible's Last Invitation,' they are conscience-arousing messages on sin, death, hell, and the judgment and also the Father's extended mercy. Story pictures are many, and one of the most representative is that of a brief dialogue between pastor and seeker wherein the former exclaims, 'Why, to believe means that you supply the sinner and God supplies the Saviour.'"

"Each chapter finishes with a short covenant letter which may be copied and sent Dr. Rice at Wheaton. And the whole arrangement is not only splendid grist for the revivalist, but one of the best books to give or lend, wrapped in prayer to the reading unbeliever."

Dr. Bob Jones Says:

"I wish to tell you what a thrill your book of sermons, *When Skeletons Come Out Of Their Closets!* has given me. The messages have the old-time ring of the old-time evangelist. That is what we need in these days. These messages in printed form will do great good. I pray that they might have a wide circulation."

"May God bless you.
Sincerely yours."

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3. America Gets Back Her Scrap Iron.
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5. "The Master Is Come, and Callest for Thee."
6. Christians Watching Jesus Die.
7. Lost Sinners at the Cross of Christ.
8. "What Shall I Do Then With Jesus?"
9. The Uncondemning Saviour.
10. Jesus, the Sinner's Refuge.
11. The Last Invitation in the Bible.

Here is a big book, 191 pages, God is richly blessing. An unusual value for only \$1.00 Order from Sword Of The Lord Publishers, 145 North Hale Street, Wheaton, Illinois.

that we know of: hundreds write to tell us they have found it so. If you know of someone unsaved, then we urge upon you to get a copy of this booklet to that person. It gives Scripture after Scripture, and Dr. Rice explains the Scriptures as he would explain the plan of salvation in a simple gospel service in a revival meeting. There are 24 pages of Scriptures, explanations and illustrations. God has and is greatly using the message to the salvation of hundreds and this booklet is becoming nationally known.

About two years ago Mrs. Rice and I went to visit our folks in Texas. We stopped at a filling station in Missouri for gas. After talking to the attendant, we gave him one of the booklets, *What Must I do to be Saved?* He said that a day or two before, he was given a copy of the same booklet by some other travellers.

Last summer I was on vacation with my family in Dallas, Texas. One afternoon my mother was coming home from work on the street car. It was crowded. A soldier got on. He began talking with individuals. He came to mother and said, "Would you like to have one of these tracts?" She did not know what it was at first and said, "Yes, but take this quarter for it." She started to hand him the money but he said, "Madam, I thank you, but I am not selling them; I am doing my work for the Lord." She took the tract, put it in her purse and when she came home she told me about the incident. I asked her what tract it was. She went to her purse and got it. It was Dr. Rice's "What Must I do to be Saved?" Then she told me how earnest this soldier was, and how concerned he seemed to be over sinners.

So you see it is being used by personal workers all over the country. With so many helping spread the message, we ask that you pray with us that many, many others will find the Lord. Only a booklet, or tract you say? Yes, but what marvels it can accomplish! In the hospitals, on the streets, in your office, in school, in the house next door—everywhere there are those who are waiting for someone to speak a word, or to hand them a tract which might start them on the upward road.

We will furnish copies to you as God provides the means, (and He does supply the means to get it out) on condition that you promise to give them only to those who agree to read them, accompanied wherever possible, by a personal word. It is more than a tract and the expense to us is about 1c per copy for booklets and mailing. But if you wish copies for the unsaved, we will send them to you without cost.

The following gave offerings for the distribution of the Sword of the Lord literature in February:

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Miss Esther Good, Mo.	1.00
Mrs. Stella Hamilton, Ill.	1.00
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The Supreme Importance of the Resurrection

(Continued from page three)

Thine Holy One (body) to see corruption." The severed body and the soul of our Lord were reunited in resurrection.

The dead do rise; Christ IS risen.

"And if Christ be not risen, your faith is vain" (17).

The word "vain" here is not the same word as translated "vain" in verse 14. "Vain" there means "empty"; "vain" here (17) means an "overthrow," or a frustration. The non-resurrection of Christ would nullify, or frustrate their faith, for it would prove the failure of His purpose to take them out of their sins. What a wreck of faith is involved in the denial of the resurrection of our Lord! If Christ be not risen, what object has your faith?

"Ye are yet in your sins" (17).

If Christ did not come out of the grave He cannot take men out of their sins. Then we have no justification. We are unforgiven, unrenewed. He has not borne away our sins, if He is still in the tomb. If He is still in the tomb, He still lies under our sins—but how can that be? No, if He is still in the tomb, He is there, an imposter, under His own sins, and our sins are still on us. In penalty and power, sin still attaches itself to us. BUT—we are not in our sins! These Corinthians were not in their sins! "And such were some of you: but ye are washed, but ye are justified" (I Cor. 6:11). WE ARE NOT IN OUR SINS! That is proof of the resurrection of Christ. Who but a risen, living Christ could save us from our sins? Mohammed founded a religion, and died, was buried, and remained in the tomb. Can Mohammed give deliverance from sin? NO! Who but a risen, living Christ can bestow the Holy Spirit? Buddha founded a religion and died, and was buried, and remained in the tomb. Can Buddha give deliverance from sin? NO! Can Confucius? NO! They all leave us in sin and misery. But where they fail, Christ saves. "Christ's resurrection is the seal of our justification and the spring of our sanctification," writes Findlay. How true that is! Through the resurrection of our Lord we have not only deliverance from the penalty of sin, but deliverance from the power of sin also. He was "raised again for our justification," that is, that we might have a perfect legal standing, but more than that, that we might have a vital experience of victory over sin through the power of His resurrection. Christianity is more than a creed, it is a life. How would you

ever explain a Moody, a Spurgeon, a Wesley, a McCheyne, or any saint, apart from the risen Christ?

Have you ever seen an unsaved person die—one conscious of the fact that he was yet in his sins? Several years ago we had a terrible experience in the death of a man whose last moments were spent in agony and horror, and who died shrieking, "The Devil's after me! The Devil's after me! The Devil's got me!" Have you ever seen an unsaved person die?

Have you ever seen a saved person die—one conscious of the fact that he is not in his sins? Just a few weeks since the children gathered round the bedside of a saintly mother, and heard her say, "Oh, I see Jesus; He's altogether lovely. The blood of Jesus Christ has made the way all plain."

"I have heard the voice of Jesus, Tell me naught of else beside; I have seen the face of Jesus, And my soul is satisfied."

Have you ever seen a saved person die? That experience proves the resurrection of Christ. Forgiveness of sins is true because Christ has come up from the dead.

O joyful day! O glorious hour! When Jesus, by almighty power, Revived, and left the grave; In all His works behold Him great—

Before, almighty to create, Almighty now to save.

"Then they which are fallen asleep in Christ are perished" (18).

If Christ be not risen, then not only are living "believers" unsaved, but the dead "in Christ" are perished. Indeed, if Christ be not risen, He is like the sailor who plunges into the sea to rescue the man overboard; if the sailor come not back, both are lost. If Christ be not risen we must go to the grave where sleeps the body of our loved ones, and chisel on the stone: PERISHED. Does that mean that our dear ones, whom we have laid aside in the hope of a glorious resurrection, that mother of yours, that baby of mine, that precious and loved one to whom we said farewell, is perished like the beast of the field? We fear that it means something even worse than that. "Perished" does not mean "annihilated." It never does in Scripture. It means that they have gone into the dissolution of death, the body to the grave, and the spirit into the spirit state, but—the spirit state of sinners under the wrath of God. "Perished" does not mean "annihilated." It does mean to be before God without a Mediator! We speak of two classes of the dead: those who die in Adam, under the penalty of sin, and those who die in Christ, forgiven. But if Christ be not risen, all this is wrong, for all have died without help, without pardon. If in life they are yet in their sins when they die, they die with all their sins upon them. If Christ be not risen from the dead, God and the future still remains, and our loved ones—and we, too—go out to meet them—God and the future—Christ-less. Then, heaven is nothing but mocking rhetoric.

What a black picture that is! How thankful we ought to be for the clear, satisfactory, conclusive evidence of Christ's resurrection which we possess. What a relief to turn to the confident utterance of Paul, "Now IS Christ risen."

Paul's language here is the language of heart affection. It is impossible that our dear ones are perished. These things are not so. Christ IS risen. So we do not sorrow without hope.

A dear servant of God, a preacher of the Gospel, had one son, and that beloved son died at about the age of thirty. The father mourned, of course, because of the broken cords of love. "I thought that when the years rested heavily upon me, I would have his strong arm to lean upon, and now I am left alone," he wept. That man of faith preached his own son's funeral sermon, and laid his own boy to rest. Those who were with him at the grave said that when he turned away from the burial the tears were raining down his cheeks, but with uplifted hoary head he gave a veritable shout of triumph: "I am the Resurrection and the Life!" "If in this life only we have hope in Christ, we are of all men most miserable" (19).

Rotherham's translation here is: "If in this life in Christ we have hoped, and that is all, we are of all men most to be pited."

That is, if our faith is but a

hope, a mere bubble, with no reality to it, with no substance to it, then we are to be pited.

"If in this life only"—nothing beyond the fleeting present—nothing in all the endless future—we are to be pited, indeed. We have believed a lie, our hope in Christ is fallacious—it must expire in death. "If in this life only"—you have lost your Christ, you have lost your faith, you have lost your dear ones, and nothing precious is left. "Most miserable," indeed! "If in this life only"—then the hope that we shall see Christ, the hope that we shall be with Christ, the hope that we shall be like Christ, is only a dreary blank. If Christ be left to the dishonor of the grave, what relief can He afford you? You are the victim of a vain hope, and a supreme folly.

If our hope in Christ does not reach beyond this life, we are pitiable, for we have toiled and suffered in hope of future joy and blessings which are a mere delusion. Many a Christian has surrendered some of the pleasures of the world, and has denied himself certain enjoyments of life, because they conflict with the soul's deepest interest in Christ. The pleasures of the world are not all dead loss. We are not speaking of immorality and debauchery, of the coarse and base things. There are some things of time and hopes of nature that have, at least, some good in them. But the child of God has practiced denial of self in relation to these, and has put them far from him in his pursuits. Heaven has been enough for him. "Miserable man," if Christ be not risen he has given up earth for heaven, and there is no heaven!

We illustrate this by the statement of a brother in Christ in St. Louis, who was very fond of music. He said to a Christian worker, "The Symphony Orchestra is playing tonight. How I would enjoy hearing it!" His friend said, "Well, why don't you go? I'm sure that there would be nothing wrong in that." "Well," replied the man, "I have borne testimony down at the church that Christ is all-sufficient; that He wholly satisfies, and I am afraid that if someone would see me there, he might think that my satisfaction in Christ is not complete, and that I must go to hear the orchestra to supply some lack in Him; therefore, I am going to wait for my music until I get to heaven." AND THEN—there is no music there! Miserable man, pitiable man, he gave up music here for music there, and he loses both! Govett says: "The wretchedness of disappointment is felt in proportion to the greatness of the hopes held out." Jesus sets His people against the world's current, both in principles and conduct, and foretells to them trouble as the issue, resting the reasonableness of their obedience to Him on His requital beyond the tomb. But if there be no beyond His whole system is folly, and the observers of it are cheated dupes. Secularists get at least the pleasures and profits of time, and may enjoy a good reputation. But if there be a resurrection and life beyond the grave, how unhappy are they who live for time alone, and despise God's witness of sin and judgment!"

Our hope does lie beyond the grave, and that hope is sure.

The late Charles Reade, the well-known writer, wrote his own epitaph, and it is remarkable for his faith in the power of God. The epitaph is as follows:

Here lie,

By the side of his beloved friend, the mortal remains of
CHARLES READE,
Dramatist, Novelist, and Journalist
His last words to mankind are on this stone.

"I hope for a resurrection, not from any power in nature, but from the will of the Lord God Omnipotent, Who made nature and me. He created man out of nothing, which nature could not. He can restore man from the dust, which nature cannot. And I hope for holiness and happiness in a future life, not for anything I have said or done in this body, but from the merits and mediation of Jesus Christ. He has promised His intercession for all who seek it, and He will not break His word; that intercession, once granted, cannot be rejected; for He is God, and His merit infinite. 'Him that cometh to Me, I will in no wise cast out.' If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous; and He is the Propitiation for our sins."

TOTAL\$320.03